WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 7.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, FEBRUARY 13, 1827. [No. 137.

Communications.

For the Western Recorder.

BISHOP HOBART AND THE HIGH CHURCH.

It is regarded as a cause of unfeigned gratitude, that we live in a liberal and an enlightened age, when men think and decide for themselves on the great truths of revealed religion; and we find it frequently recorded, with more pride than gratitude, that truth has become established, and so far advanced & understood, that little danger is to be apprehended from the various efforts of sectarianism and infidelity, to corrupt the faith and subvert the truth of the gospel. But, Sir, while I confess most cheerfully, our obligations for the age of free inquiry, of fair and candid discussion, I am not so ready to subscribe to the belief, that protestant piety and the doctrines of the reformation have lived entirely through their struggles, and that evangelical truth is now established beyond the possibility of temporary corruption. I consider it still our duty *to contend for the faith once delivered to the saints*, in the good old way of free and fair discussion, till all to whom the gospel has been given shall understand what are its essential articles.

That there are religious errors (and not simply of speculation) existing at the present day, and that there are efforts made to spread their influence and secure their permanence, we cannot for a moment doubt; and for one, I cannot but regard it as a cause of deep regret, that so little is done at the present day, to enlighten the minds of the community in regard to the grand truths of the gospel, and the leading features of the various denominations professing christianity; also of the leading articles of the various systems of faith; all of which claim intimate affinity to the gospel. *Truth is one. Unity of design pervades the sacred writings.* A multitude of creeds cannot all be true and scriptural; neither can a multitude of denominations be equally right. There is a system of *faith once delivered to the saints*, and salvation rests on its reception alone; for Christ has said of his gospel, "he that believeth not shall be damned." There is a *church* too, *founded on the prophets and apostles, Christ himself being the chief corner stone*; and there is but *one true* church. But be it remembered, that this church is composed of those, and only those, who love and embrace the gospel. This is not to be determined by the sanctuary that shelters them--the priests of their ministrations, nor the forms of the ecclesiastical observances. While I would not be understood as lessening the importance of these, I would maintain that the only title of membership to Christ's church, is *a belief* of the doctrines and obedience to the precepts of the gospel. Hence the consideration of the faith and practice of piety becomes immensely important, under whatever ministry we repose, or to whatever denomination we belong. "Passive obedience and divine right," are not articles of subscription at the present day.

There may be want of harmony on points unessential to salvation; and there may be want of harmony on articles involving the very elements of the gospel itself. The errors on one side or the other must be ruinous to that faith and obedience on which the salvation of the soul depends.

I would hope that the time has come, when we shall forget those unessential points of distinction, and devote our whole attention to those articles which involve the gospel plan of salvation. At least, may these be laid aside, until it is defined by candid discussion, what is *the faith once delivered to the saints*. A bare allusion to this passage of inspired truth brings forward at once, a grand, unique, and all important system, to the exclusion of all others; and when of this very system Christ declares, *he that believeth shall be saved, and he that believeth not shall be damned*, the absolute necessity of clear and intelligent faith in *one* and only *one gospel*, becomes deeply affecting; and amid the clashing opinions of the present age, it is of infinite moment to determine what are the articles of that faith on which alone salvation depends.

I confess, Sir, that I am somewhat alarmed at the reigning spirit of modern catholicism—the much extolled liberality of the present age, which says *a confederacy* to all, and spreads the wing of charity over all who assert the least claim to religion, without inquiring into the system of their faith, and with little regard to the character of their lives. It is our solemn duty to try our own faith, and to regulate our own lives, by the high and holy standard of eternal and unchanging truth; and it is equally our duty to refuse the fellowship of the gospel to those, whoever they may be, whose faith and whose lives will not bear the strict scrutiny of this same standard. There may be, and I believe there is, a most guilty prostitution of gospel charity. By substituting that loose and boastful liberality, which evidently shows but little interest in the pure and eternal principles of the gospel, we may be sheltering multitudes, who have no more fellowship with Christ, than Belial has with God. To speak of the delightful harmony of *self-styled* christian parties, when these same parties are heaven wide, perfect antipodes, on essential truths of revealed religion, is as unchristian as irrational. It cultivates that compromising spirit which at once throws aside the important doctrines of the cross, and ceases to contend *for the faith*. It leads directly to a virtual denial of the gospel, and may yet require for its remedy more than the resurrection of a Luther.

In examining the history of the religious world, I find but two grand divisions. Before the reformation, these divisions appeared in those who held to justification through the merits of Christ alone, and those who mingled with the doctrines of grace, the freedom of the will, ecclesiastical observances, and personal exertions, as *meritorious* towards securing their salvation. There was a time when the Waldenses and the Lollards composed the former division, and the countless hosts of papacy the latter. After the reformation, when protestantism arose, in a measure to the exclusion of the papal order, this same division appeared under the denomination of Calvinists and Arminians. I will leave it for the student of ecclesiastical history to determine, whether the former embraced the sentiments of gratuitous justification by Christ, which were peculiar to the Reformers, the Lollards, the Waldenses, Sylvanus the Paulician, Claudius of Piedmont, Boniface of Mentz, Falgentius of Africa, Augustine, Ambrose and Cyprian, Justin Martyr and Polycarp, Peter, Paul and Jesus Christ. And I would also inquire if the latter, though taking the name of Protestant, have not bro't down those very sentiments, which led to the impious exaltation of the priesthood and the predominant sway of a pampered church? There may be no virgin worshipped—no saints adored and supplicated—no outward penances enjoined—no *formal* indulgences sold as the security of salvation: But may it not be possible, that they may still nurture all those elementary principles, whence sprung the mighty machinery of papal superstition and ecclesiastical domination? There surely remains the dear article of the moral freedom of the will, or natural desire for self-restoration, and a strong adherence to ecclesiastical order and ordinances, in near and essential connexion with salvation, which together place the merits of Christ, the lone security of salvation, as far away as papal images, penances and indulgences could ever do it.

I do not mean, that all denominated calvinistic subscribe to all that Calvin wrote; or that every Arminian fully assents to all that Arminius taught. Still I apprehend these two denominations are the leading, if not the only important distinctions of what is called the christian world—There may be many minor denominations embraced by both these classes. Each minor sect may be known and distinguished by some unessential articles of speculation, or church formulas; yet all, when driven to the substantial articles of their faith, are found to be substantially Arminian or Calvinistic. That these two grand divisions can both embrace the *faith*, or be equally near to the *faith* of the gospel, appears to me utterly impossible. I believe it will appear, that if one embraces the gospel, the other does not. This gospel I have always considered to be a disclosure of the character of God, the character and condition of man, together with the way of reconciliation to the forfeited favour of his God and Father.

The question now arises—Do these two grand divisions entertain the same views of the divine character, and of man's moral condition? the same views of the plan of redemption, and the way of eternal salvation? After leaving the divine inspiration of the scriptures, I know of not one important article upon which they agree. As to the character and government of God, one believes that he is sovereign and uncontrolled in the administration of his favours—uninfluenced and self-moved as to the purposes of his gracious visitations; "having mercy on whom he will have mercy;" carrying through the progress of his merciful, moral cultivation here, to full and final salvation, those, and only those whom he did "foreknow," i. e. regarded from the first with special favour. The other holds, that God's determination to save sinners resulted from his foreseeing that they would repent and love him, and that all his purposes depend on this contingency or condition. The one believes in the utter alienation of the human heart from God, and its perfect destitution of holiness. The other positively denies this; and holds to a principle of grace or holiness in the natural heart, which by the cultivation of human effort will ripen to the maturity of holiness, and entitle the subject of it to the salvation of God. The one holds to the necessity of regeneration by the Holy Ghost; the other does not. The one rests on *special* and *divine agency* alone, for restoration to the favour of God; the other asserts the moral freedom of the will, to come about at convenience or pleasure to a state of reconciliation and eternal life. The one holds to the utter inefficacy of the means of grace to secure salvation, without the special agency of the Holy Spirit, to prepare the heart to receive benefit from them; the other holds to the efficacy of these means, and the necessity of the administration of ordinances by *particular persons*, to secure to the subject of them a "title" to the blessings of redemption. The one holds to the eternal and unchanging love of God to those whom he has brought into a state of favour, by the regenerating influence of his Spirit; the other to successive changes from a state of grace and reconciliation, to a state of sin and condemnation, just according to the dictates of their *free will*. On these points there is no agreement whatever; the two denominations are perfect antipodes; and taking these in their connexion and dependences, it is perfectly plain that there is no possible agreement on any of the important articles of gospel salvation. I presume neither can bring forward one point of radical value on which they can harmonize.—Which is right, is not now the question. Since Edwards wrote, and Taylor died, it would seem that question might rest.

My principal object in enlisting in this discussion is, if possible, to bring a few to consider these wide distinctions; and also to examine the *moral tendency* of some of the leading features of the arminian system—more specially those so openly enforced by the reverend Bishop of the episcopal diocese in which we live. Since the discussion has been spread through your paper, by Philo and the Churchman, I regard it as incumbent on those who are set for the defence of the gospel and the salvation of souls, to throw all the light on these important subjects which can be done by fair and candid discussion. The only way to meet error, and suspend its influence, is to present truth and sound argument, with christian simplicity and with christian boldness. May Christ give to all his spirit, who attempt to defend his cause.

The errors to which I would advert, are those which have appeared with the sanction and authority of Bishop Hobart, and which have been met in a masterly manner by Philo. Error, though more secure beneath the shade of titled diguity, is by no means less injurious, but vastly more extensively spread and permanently established; and though it come bearing the *ipse dixit* of a mitred prelate, yea more, an angel from heaven, it becomes every watchman on the walls of Zion to meet it decidedly and boldly. Did the Bishop confine his influence to his own city, we would be silent: But when in his diocesan visits, he sees fit to utter his denunciations against all who presume to differ from him, and to declare without the shadow of doubt, the truth of his own sentiments, the exclusive gospel character of his own priesthood, and the institutions of his church as exclusively apostolic, we feel called upon by our vows to God, and our obligations to men, to expose the error of his sentiments, and the moral tendency of his diocesan ministrations.

I would not be considered as opposing the episcopal church as a body. Every one knows that a respectable portion of this church are evangelical or calvinistic in sentiment—holding rigidly to the *thirty-nine* articles; while many others, denominated episcopalian, are strictly armisian, and have written volumes to explain away the evangelical or calvinistic character of their *articles*. That this distinction exists, is known to all. Philo has kept it constantly in view. The Churchman has acknowledged it, in speaking of the Christian Observer. This distinction is denominated the High Church and Low Church. We presume it is the desire of the high church to be known as arminian. Episcopius received the system of arminianism from Arminius himself, and defended it boldly in the seventeenth century. It spread afterwards in England—was secured by the labours of the famous Arch-Bishop Laud; and I wish I could add that the sentiments of modern arminianism, as unfolded by the high church, were no farther from the gospel than the original creed of Arminius. But if we are to judge from what appears from the pens of some of the leading high churchmen, we are compelled to believe that they have gone far beyond the daring spirit of Arminius himself. And if the synod of Dort considered the sentiments of Arminius subversive of the gospel plan of salvation by grace, it may become a question of deep and solemn interest, what is the moral tendency of high church opinions and practices at the present day?

It may be necessary here to inquire, what the opinions and practices of the high church are.

As to their opinions we are always directed to the *thirty-nine articles*. But what do these articles contain? I answer, calvinistic sentiments. But are the high church calvinistic? They would reject the implication; and surely we shall not insist on their being called such. These articles I acknowledge calvinistic. The body of divines that framed them were calvinistic. The Queen, who at the time of their formation presided over the protestant interest, was decidedly friendly to the calvinistic party; and some distinguished churchmen of the present age have acknowledged that these articles were highly tinctured with calvinism, in order to satisfy the Queen. It should be known and understood that these articles, as they stand, do not represent the sentiments of the high church; and when they are referred to as the sentiments of Episcopalians in general, or of this class in any sense, I cannot avoid feeling that there is absolute deception, if not dishonesty. I shall presume to affirm, that these *articles* do *not* represent the sentiments of the high church. If so, where was the necessity of Bishop Burnet's long and laboured exposition? His industrious effort was, to explain away their calvinistic character; and it has always appeared strange to me, that the articles of a church creed, drawn out to explain and simplify the articles of the gospel faith, should require a volume larger than the gospel itself to explain them. It most clearly shows that Bishop Burnet, at least, was apprehensive that these articles would be understood as calvinistic, and that they required much explanation to be understood. And again, if they are not so, whence has arisen the broad distinction between high and low church? It is well known, that one is calvinistic, and the other arminian. One harmonises very well with other evangelical denominations; while the other is as far as possible removed from all that savors of Geneva. And indeed Bishop Hobart is led to a very singular infelicity in his observations on the seventeenth article, in which he attempts to show that the article cannot mean election and predestination, as is its most obvious sense, because that would clash with the [illegible] on the freedom of the will. In regard to this same author, if I have been rightly informed, he published his volume of sermons in Europe, to allay the feeling excited towards him by Bishop Chase, among the low church people, and to persuade them on that side of the water, that he was orthodox or evangelical. And I can easily conceive it possible that he might be able to do so, by a judicious selection from his abundant manuscripts; at least, that he might avoid what would be offensive to the evangelical party. How well he has succeeded in this attempt, we may learn from the strictures of the Christian Observer, on the subject of his orthodoxy. Finally, on this point, when we find Newton and Scott, with the Christian Observer, on one side; the whole phalanx of the high church, from Burnet down to Bishop Hobart, on the other—I think it plain that we are not to consider the *thirty-nine articles* as containing the sentiments of the episcopal church, as a body, or as containing in any sense the opinions of the high church. And I can regard it in no other light than dishonesty or deception, for this class of nominal Christians to be continually sheltering themselves beneath the tower of the thirty-nine articles, or marching thro' the land in boastful, apostolic prerogatives—the legitimate offspring of God's express delegation—holding by exclusive right the keys of the kingdom of heaven; and all this, too, under the broad and boasted banners of calvinistic theology and evangelical religion.

I trust it will be seen that the high church are not what their professed standards would make them; and that it will be understood, that in these discussions, we are not indulging hostility to the episcopal church, as represented in her articles, but as meeting, without the least reserve, the opinions and practices of the high church, as exhibited chiefly by the writings and followers of Bishop Hobart. However we may regard the whole episcopal fabric as at entire variance with the genius of a republican government, we have now nothing to do but with those subjects which have been introduced by the discussion in your paper. Having embodied these reflections, as important to the subject before us, I shall hope in my next communication, to enter on the *moral tendency* of the opinions and practices of the high church. I am your's, &c.

CYPRIAN.

For the Western Recorder.

No. IV.

MR. HASTINGS—To redeem the pledge given, I advance another step in my argument: And it is presumed, that no sober-minded person will dare to doubt the strength of the ground taken: It is the immutability of God. An unchangeable being cannot deny himself, by doing or omitting any thing, which would stamp his character with incongruity. Now, addressing myself to believers in the holy scriptures, I reason thus: If the Creator was induced, by the immensity of his goodness, after man fell, to use means for his restoration, infinite wisdom would devise measures adapted to accomplish the end. The institution of suitable means must, therefore, have been coetaneous with the announciation of the gracious design. Accordingly, we find the existence of sacrifices in the very infancy of our race. If they were not of divine appointment, they must have been not better than will-worship, and therefore would have been an abomination to God. But Abel was favoured with tokens of acceptance; and we are told that God did express his complacency in him, because he had faith. He believed the divine promise of a Saviour, and expressed his belief by presenting such sacrificial victims as were divinely appointed. But the nature of man was always SOCIAL; and he has ever lived in society. Appointed and set *times* were therefore necessary for the social celebration of religious solemnities. Hence, independently of all historical evidence, a high degree of antecedent probability appears, that Jehovah commanded man to occupy a definite portion of time in discharging the duties of religion. Was it morally possible that the divine goodness, which originated the christian redemption, should do less? Such an institution as the appointment of a stated time for social worship, could not fail to be suggested by divine wisdom; and the divine benevolence would not be backward to do what wore an aspect so benign, and *has* had such a powerful influence on human society. Who, then, can deny the reality of the strongest presumptive evidence, that the Sabbath has existed as a divine ordinance from the beginning? Jehovah, in all his acts, whether they are those of his common providence or of his special grace, is ever one and the same being. Under the Mosaic economy, indeed, his glory was veiled under a degree of obscurity, which the everlasting gospel has taken away. But his claims on the children of Adam, as his subjects, are in every age substantially the same; because his character never tarnishes, and their relations to him, as his workmanship, commenced with their existence. Hence Jesus Christ sums up all the duties incumbent on us, toward our Creator, in the following words: "Thou shalt love Jehovah, thy God, with all thy heart."

But let us pay the most deliberate attention to the language of Christ, when giving an exposition somewhat copious of the divine law, according to its extent and spirituality. Yes, let us hear Him, who was, "in the beginning," not only "with God," but absolutely "God;" and whom the holy prophets designated as Immanuel; which term, literally interpreted, is God with us. Let his emphatic words ever resound in our ears, and the sentiment expressed have a deep lodgement in our hearts. "Think not that I am come to destroy the law. I am not come to destroy, but to fulfil: [to ratify.] So true is it that the divine law is as immutable as the divine character, of which it is a transcript, made by Jehovah's own hand. Presumptuous, indeed, is that man, and fearful his state, who is bold enough to say, that our God and Saviour designed, in the use of such language, to exclude the fourth command in the decalogue. When He, "in whom dwelt all the fullness of the godhead bodily, repelled and nullified the severe and unjust imputation which the hypocritical Pharisees would have fixed on his disciples, by charging them with a violation of the Sabbath, and when he elicited the very essence of the precept; so much enforced by holy men of old, did he utter the shadow of an insinuation that the moral obligation on man to keep holy the Sabbath should ever cease? No. On the contrary, his language asserts, in the most *direct* manner, what is maintained by scriptural Christians of the present day, and that for which the writer of these papers most strenuously contends, in full confidence of being on the side of eternal truth: The Sabbath—was—made—for—man. "The Sabbath was instituted [by the Creator, of course] for the good of mankind, considered as rational agents, living in society—the creatures and subjects of God, preparing for an eternal state of happiness or misery, and sinners under a dispensation of mercy." We have, therefore, the testimony of Christ to support the *perpetuity* of the Sabbath.

Now, I am prepared to put an important question to all candid people. I *do* put it with boldness. Is there not an IMPERIOUS NECESSITY of the christian Sabbath? Does not the natural character of man, as developed in every age and country, demonstrate it? Let us rapidly glance at the history of our race. The first-born of Adam murdered his brother. As mankind multiplied, all flesh corrupted its way. Speedily was "the earth filled with violence." An awful decree went forth from the living God; and behold the result: One family excepted, the whole race of man are swept away "with the besom of destruction." The great mass of Noah's posterity immerse themselves in all the abominations of idolatry; they sink to the lowest grade with an astonishing rapidity. Divine interposition again becomes necessary. The Abrahamic family are selected, that they may be the depository of the "oracles of God." We read the history of the chosen tribes: Do we not find them "a rebellious house?"—We *do* see them, during a series of ages, a miraculous monument of human depravity and of divine vengeance. Nor is that all. The living millions of idolators are a melancholy demonstration of the moral ruin of our common nature. To perceive the existence of idolatry, we need not to look at the pagan world. To the degraded state of the millions in christendom, and their continuance in it to the passing moment, the profane neglect of the christian Sabbath has largely contributed. Oh! how much to be deplored is the prevalence of the palpable absurdity, that the observance of an institution so sacred, is no longer necessary to the prosperity of nations and the eternal salvation of individuals.

> Facilis est descensus averni;
> Sed revocare gradus; hic labor,
> Hoc opus est.

Would God it were possible to form a picture, large as reality, of things as they are. What do I say? Were the great panorama executed, the field of human vision could not include it. What is that tremendous mass which moves on with an extended and highly erected front? It is more fearful than the ocean, when, heaved by subterraneous fires, it overwhelms all the works of man on elevated ground. It consists of vast multitudes of human beings, urging their progress on the road to ruin. Of the outrageous tumult visible in front, christian benevolence is but the innocent occasion. She has infused a portion of her spirit into the watchmen of Immanuel.—They therefore throw themselves into the post of danger, and cry aloud to warn the

infatuated millions. Meantime the Invisible Monitor operates on the consciences and hearts of many. They descry danger, and pause. Solemn alarm is visible in their countenances; the tears of repentance gush from their eyes, and they appear determined to "escape for their lives." But the watch-word has passed to the rear. Hence the appearance of those monstrous figures, whose stated work it is to goad on the infatuated. They are called "Centaurs not fabulous." The upper half is human, and the lower brutal; so that the beast runs away with the man. The genuine offspring of the bottomless pit, they are furnished with wings like a dragon. Hence they have flown forward, and pitched amid the foremost in the vast crowd. Each of their throats is an "alembic of hell," and therefore pours forth a pestilential smoke thick and dark, and makes many who had begun to waver at once deaf and blind. These infernal monsters, by their foul aspersions, endeavor to make the publishers of glad tidings appear as frightful as themselves. Of the leader the name is

"Mammon, the least erected spirit that fell
From heaven; for even in heaven, his looks and thoughts
Were always downward bent; admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else, enjoyed
In vision beatific."

To entice mankind to violate the Sabbath on the most extensive scale, Mammon dins their ears with promises of wealth, and strives to persuade them that heaven cannot be a desirable abode, because *there* "a wearisome eternity" must be spent in singing forced halleluiahs to a hated object.

The next monster in view is Belial,

"Than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself; in act still graceful and humane,
A fairer person fell not from heaven: He seems
For dignity compos'd and high exploit:
But all is false and hollow; though his tongue
Drop manna, and can make the worse appear
A better reason, to perplex and dash
Maturest counsels; for his thoughts are low;
To vice industrious; but to noble deeds
Timorous and slothful; yet the ear he pleases,
And his accents ever are persuasive."

Since Belial, like old Proteus, assumes a variety of names and forms, and because I delight to give young people new ideas in zoology, I shall allow myself to dwell yet a few moments on that piece of curiosity.

One thing remarkable is, that he, being a very fashionable gentleman, has contrived to divest himself of the ancient name Centaur, and to procure the legitimation of the modern one, *Jack-a-dandy;* and also, that he may conceal his own trans-*mal*-formation, he has persuaded the world to disguise the lower extremities. Thus he can now strut and protuberate in open day, unsuspected even of being a cockney, much less of cloven feet. Another characteristic of Jack-a-dandy is, to be pragmatical, obtrusive, and dictatorial; the very counterpart of those who lived in apostolic times. They "crept into houses, and led captive silly women, laden with sins." *All* the representatives of Belial have a mortal enmity to revivals of religion. Hence their forwardness to decide questions, deep as hell, high as heaven, and momentous as eternity. It must be conceded, nevertheless, that self-conceit is not their only spring of action, in such cases. No, indeed. They are governed by cowardice, as was their father, when sitting in council at pandemonium.—Practical disbelievers affect to wear a placid aspect, to induce people to think *they* apprehend no danger. Notwithstanding, a dreadful sound rings in their ears, when transgressors the most daring are convinced. Destitute of enlightened rationality, and governed by numbers, they cannot feel quite secure, when the voice of ETERNAL TRUTH thunders, and their ranks are somewhat thinned. Then they fly to their last resort—the example of men holden in reputation for learning, and high in office. In such honorable company, old Horace's 'profanum vulgus' deem themselves safe. O ye who practice "wickedness in high places," conceive, if ye can, the immense aggregate of the evil resulting from your influence. How shall ye be able to stand before the Almighty in the great day of his wrath.

Mr. Editor—Should any of the *would-be* critics, with whom I have allowed myself a little merriment, say that the writer has rather *descended* in the present number, tell them that I have done it, because they cannot read Virgil. He tells us, that the way to hell has a great declivity: Consequently, I was obliged to go down a *piece*, to pay my respects to them. And you know, Sir, that we are commanded to "save some with fear, plucking them out of the fire."

AN OLD STUDENT OF ANCIENT FACTS.

Religious Intelligence.

SOUTH RUSSIA.

Our readers were doubtless interested in the facts narrated last week, under the head of Russia. They were furnished for the Recorder & Telegraph, it seems, by a correspondent, who obtained them of a German student who had lived twenty years in Odessa, where about six years ago he became a convert under the preaching of Lindl, (not Linde), the reformed catholic mentioned in the narrative. This young gentleman, whose name is William Schauffler, became acquainted with Wolff the missionary, and in consequence of his advice, has come to this country to attend to studies preparative to the ministry. He is now in Andover, Mass.

The person who procured the facts from Mr. S. is a Mr. Strade, "a native of Sweden, who after having held a lieutenant's commission in Bernadotte's army, from 1810 to 1816, and after many wonderful dealings of Providence, is now in the seminary at Andover, preparing for the ministry."

Our limits will not permit us to give the rest of the narrative entire.

After Mr. Lindl had been in Odessa more than a year, a part of his German brethren found him, with whom, in 1822, he settled on a tract of land in Moldavia, where they built a fine little village of one hundred houses, and called it Sarata. The uncommon heat of the summer of 1822, and the great severity of the winter following, reduced them to poverty and wretchedness as to temporal things. Thousands of cattle perished with the cold.

"These poor Christians at Sarata lost their little all of earthly possessions. Want of food compelled them to kill their cattle, and the intense cold to burn their farming tools. Many were called to rest from their trials by disease. "We are exposed to every kind of hardships," says Lindl; "in the wilderness which we are cultivating; we are poor, very poor, as to the body; but the Lord blesses our souls, and he will carry us safely through water and fire."

"Sarata is surrounded by twelve other German villages, (in Moldavia.) The inhabitants had many years been sunk into a state of moral degradation, which was miserable beyond description. But not long had Lindl commenced preaching, when they collected regularly at Sarata to attend public worship. Many regarded twenty-four miles as not too great a distance to come. At Whitsunday, (Pentecost), 1823, our informant spent a few days at Sarata, and witnessed scenes which never can be forgotten. The place was crowded with visitors from the neighbouring villages. With the first stroke of the bell all flocked to the chapel. Lindl distributed as many Bibles, New Testaments and Tracts, among them as he could; and the word of God proved efficacious, not only in the reformation of morals, but also, it is confidently hoped, in the genuine conversion of multitudes from sin unto holiness.

"On the 29th Dec. 1823, Lindl received an order from the Emperor immediately to quit his dominions. He went to Berlin, in Prussia, where he preached a few weeks, and publicly attached himself to the protestant church. He shortly had a call in the Dutchy of Berg, about twenty miles from Dusseldorf, on the Rhine; which call he accepted, and has also taken the superintendence of a small missionary institution.

"Gossner, his successor in the ministry at the catholic church in St. Petersburg, was banished in a similar manner very soon after Lindl's departure from Russia. He is now residing at Leipzig, in Saxony; he writes there two sermons every week, which are sent to St. Petersburg, and read in the private meetings of his now bereaved and mourning people.

"The brethren at Sarata received repeated assurances that they should be left unmolested. As a considerable part of them, however, still *nominally* belonged to the Roman catholic party, the catholic Bishop of Kaminitz, in Poland, sent a monk to preserve them from apostacy. But nobody would give ear to his exhortations. They now expect a protestant clergyman, who is said to be an excellent man.

"In many other parts of South-Russia, the work of God is carried on by several evangelical missionaries who have gone forth from the missionary institution at Basle, in Switzerland. The superintendent of South Russia, Mr. Bottiger, who resides at Odessa, is also a very active servant in the cause of God, and does a great deal of good.

Condensed from the Rec. & Tel.

EFFECT OF MR. WOLFF'S PREACHING.

Mr. Schauffler, the German student mentioned in the above article, makes the following statement respecting the effect of Mr. Wolff's preaching:—

"When Mr. Wolff arrived in Constantinople, the Jews beset him, accusing him of having by his preaching and discussions in Jerusalem, withdrawn from the faith 300 of their brethren, who emigrated to Constantinople, both on account of persecution from their former brethren, and because of the decline of business which prevailed in Jerusalem and Palestine. Some who had heard him in Jerusalem had their confidence shaken in relation to their ancient belief, and had been instrumental in changing the opinions of others. While Mr. Wolff was absent at Adrianople, the Jews had a general council, for the purpose of debate and consultation concerning the new opinions which had begun to prevail respecting the Messiah. The believing Jews were much persecuted by the unbelievers, and were obliged to hold their meetings in the profoundest secresy. Mr. Wolff's life was endangered by the hatred of the Jews; and it became necessary for him to withdraw privately from the city, leaving Mr. S. to secure his baggage and papers."—*ib.*

THE BIBLE—SOUTH AMERICA.

After mentioning the name of Mr. Brigham, in connexion with the progress of civil and religious liberty in South America, the Observer & Chronicle, of New-York, remarks as follows:

The same gentleman informs us, that from one extremity of Spanish America to the other, he never presented a man with a Bible, but it was received with thankfulness and joy. Another gentleman of our acquaintance, in conversation with the Colombian envoy to Great Britian, on his return voyage in 1825, was told by him that the only thing wanting, to extend the protestant religion in that country, was the sending thither of some able, enlightened and perserverving missionaries; that owing to the difficulties with Spain, the attachment to the Catholic religion was comparatively slight; that there was a general desire for knowledge, and that the liberty of the press was nearly complete. At the same annual meeting of the Edinburgh Bible Society, in 1825, it was stated by Col. Campbell, who had been for a considerable time in Colombia, and consequently possessed the best means of information, that the Liberator Bolivar was a decided friend of religious toleration. A Virginian, in Mexico, writes under date of Sept. 18, 1826, that as to religion, all strangers are free from compulsion to hear mass, or confess, or any thing else, as they are in the United States."

"These facts, in connexion with one stated by Mr. Thompson, late agent of the British and Foreign Bible Society in South America, that after seven years residence there, he had no hesitation in declaring *the public voice to be decidedly in favor of universal education*—are full of promise.—Add to these, that in Colombia, a National Bible Society has been organized, and is in operation; that a State Bible Society is a favorite object with the government of Buenos-Ayres, the formation of which is only postponed to the most favourable opportunity; that a little band of Christians here have already established a Bible Society among themselves, and have a flourishing Sabbath School, observe the monthly concert for prayer, and watch over each other as brethren; that throughout the republics, the United States and England are looked to for examples both of civil and religious institutions; that schools are multiplying on every side, and that the watch-word is every where "Reform;" and we shall be prepared to estimate in some degree the progress of religion and liberal principles in South America.

American Board.—We are indebted to a friend for a copy of the seventeenth report of the A. B. C. F. M., adopted at their annual meeting in September last.

The American Board was first organized, we believe, in 1809. But it was not incorporated till 1812. Its first mission was commenced in 1813, at Bombay. The whole number of members under the act of incorporation is 84, from 15 different states, and the district of Columbia; of whom 68 are now living. Whole number of corresponding members, 29; of whom 14 reside in foreign countries. Whole number of honorary members, made so, if clergymen, by the payment of fifty dollars, and if laymen, of a hundred dollars—153; of whom 7 reside (or have deceased) in Maine; 5 in New-Hampshire, 8 in Vermont, 70 in Massachusetts, 26 in Connecticut, 20 in New-York, 12 in other states and territories, and 5 in foreign countries.—*Rec. & Tel.*

Revivals.

Brunswick, (near Troy), N. Y.—We formerly mentioned the existence of a revival in a very small congregation at this place. A gentleman resident there says in a letter to his friend, "The Lord carried on his work, till nearly all the little congregation were converted. Over one hundred have expressed hope. Sixty-eight of these were added to the church at our recent communion. Of the bible class, consisting of forty, four only are without hope, and these are under more or less conviction. Of all the members who have attended our meetings with any degree of regularity the year past, not more than seven or eight, including the four above mentioned, remain without hope. Laus Deo."

This is a greater *proportion* of converts among the members of a congregation than we have ever heard of.

Springfield, Mass.—A gentleman writes us from this place, under date of January 3d, as follows:—

"For almost a year there has been a work of grace among us. During the summer months it greatly increased. The attention still continues; but new instances of awakening are less frequent. Forty-four stand propounded for admission to the church—mostly young people. A large number of the subjects are children and youth."

Charleston, S. C.—The 1st, 2d and 3d Presbyterian churches, and the Circular church, whose pastor is a member of synod—all of the city of Charleston, S. C. have been partakers in the reviving influences of God's Spirit within the year past. The numbers of converts, though considerable, have not been definitely stated in the narrative. "The good effects on both ministers and private Christians were soon visible. The pastors were excited to greater diligence and faithfulness in their work. They had frequent meetings together for mutual counsel and prayer, &c. Many private Christians, also, were aroused to more fervent prayer, and more active zeal in the cause of Christ." Meetings were multiplied and crowded; and in the midst of the excitement, the several "churches united in a season of special prayer for the more copious outpouring of the Holy Spirit; and a more solemn day has scarcely ever been witnessed in that city." A new impulse was thus given to the work.

Georgia.—From the narrative issued by the synod of South Carolina and Georgia, it appears, that during the last year, seven new churches, respectable as to numbers, were added to the Presbytery of Hopewell, "in as many different counties, where our denomination was almost unknown before, or at least regarded with prejudice." A great part of the members of these seven churches have been admitted on *profession of faith*, as recent subjects of converting grace. The church of Bethany, in Greene county, has been revived, and many have been added to its numbers. New-Hope and Danielsville, in Madison county, have been similarly blessed. Several churches, also, in Gwinnett, and the adjoining counties, have been favoured.

Athens College, Geo.—The President of this institution has given a statement of this revival, from which it appears that the number of hopeful subjects is twenty-seven. About the same number out of town indulge hope.

Carlisle, Penn.—A revival, limited in its influence, is mentioned as existing in this place. Five of the subjects are members of Dickinson college.

WESTERN RECORDER.

UTICA: TUESDAY, FEBRUARY 13, 1827.

American Colonization Society.—The amount of monies received for this Society, and transmitted to the Secretary by the Editor of the Western Recorder, during the season past, is $341,25.

The Secretary writes us, "The deposit is peculiarly acceptable at the present time, as the society are incurring heavy expenses in the outfit of a vessel to Liberia. This vessel will sail in a few days, with about eighty emigrants, for the colony.

"I rejoice to perceive that some interest is felt in our great cause in your section of the country. Our annual meeting on Saturday the 20th ult. was one of unprecedented interest.—The hall of the House of Representatives was crowded, and the whole audience listened with the highest gratification to several very able and eloquent speeches. The report of Mr. Clay's speech is extremely defective and incorrect. It is soon to be published in a pamphlet form, when you may expect to receive a copy.

"We are about to apply to the national government, and with strong hopes of ultimate success. Our cause, during the year past, has advanced in the good opinion of our countrymen, with a rapidity unexpected, and I had almost said unexampled. The progress of the colony has been no less remarkable; and I trust in God, that the time is not remote, when the whole power of the state and the nation will be applied to carry it forward to a glorious consummation."

The application of the coloured family in Jefferson co. N. Y. has been received, and will shortly be laid before the Board of Managers. Probably it will be accepted.

Auburn Theological Seminary.—The catalogue just issued at this institution presents the following statements:—

The Trustees of the Seminary are—

Rev. D. C. LANSING, D. D. *President.*
.. LEVI PARSONS, *Vice President.*
WM. BROWN, Esq. *Secretary.*
Rev. Henry Axtell, D. D.
.. Seth Smith,
Mr. Samuel Bellamy,
Rev. Ebenezer Fitch, D. D.
Hon. Nathaniel W. Howell,
Rev. Henry Davis, D. D.
Mr. Eleazer Hills,
.. Thaddeus Edwards,
Rev. William Wisner,
.. David Higgins,
Henry McNeil, Esq.
Mr. Richard Steel, *Treasurer,*
.. Horace Hills, *Auditor.*

A Board of Commissioners is chosen annually by the several Presbyteries.

The Professors of the Institution are—

Rev. JAMES RICHARDS, D. D. in the department of *Christian Theology:*
Rev. MATTHEW LA RUE PERINE, in those of *Ecclesiastical History and Church Government*; and
Rev. HENRY MILLS, in that of *Biblical Criticism.*
Ebenezer Rice, Esq. *Steward.*

The students are chiefly graduates from eleven different colleges.

Senior Class,	22
Middle Class,	25
Junior Class,	18
Total,	65

The spring VACATION commences on the Wednesday next preceding the first Thursday in May, and continues *four weeks.* The vacation at the close of the collegiate year commences on the third Wednesday in August, and continues eight weeks.

The annual course of study commences at the close of the fall vacation; which time is most advantageous for joining the seminary.

Board is one dollar per week; fire wood not to exceed five dollars per year; washing and light as in other villages. No charge for use of library, rooms, or furniture.

The library is well selected, and contains between three and four thousand volumes.

The annual meetings of the Trustees and Commissioners, and the annual examination of the classes, are on the Thursday preceding the commencement of the fall vacation.

So much for the catalogue. The interests of this institution are evidently advancing, and every good man must rejoice in its prosperity.

Public Seminaries of Education.—The first two numbers of "Z.," on this subject, as found in the Observer & Chronicle, have already been presented to our readers at length. In the third number, the writer endeavours, by plain facts and arguments, to show, that most of those who are vicious and idle at college, became so before their admission, or else were induced to become so afterwards, in consequence of having been admitted with too little preparation; which last circumstance leads them to despair of keeping up with their class. This statement may in part be true; yet we question whether the exceptions against it are not much more numerous than that of the proportion of "one to twenty." The object of the writer's remarks in this number, too, appears to us rather illiberal, since to check new schemes of education indiscriminately, would be to preclude improvement.—Doubtless a reformation of some kind or other ought to take place. If the writer's position were true, without exception, the inferences would then belong to parental education, common schools and academies; but it would still be desirable so to raise the character of our colleges, as to render them *places of reformation.*

We regret that the article which gave rise to these numbers has been mislaid. Perhaps we may be able to lay our hand upon it by next week.

Concert of Prayer for Colleges.—The last Thursday in February, has for several years been observed by many of our christian brethren in New-England, as a day of fasting and prayer, for the descent of the Holy Spirit upon their seminaries of learning. These eastern brethren have given repeated invitations to all the friends of this object, to join in the concert; but the invitations, in *this portion* of the country, we fear, have as often been *disregarded.*—What have we done? We have seen that the prayers of our brethren have been abundantly answered; but have refused to unite with them, and have thus practically said that we did not desire the blessings they were seeking. Well; the Lord, it would seem, has rewarded us accordingly. Several of the seminaries at the east and south have been greatly blessed during the year past; while those which belong to the western portion of this state have had constant occasion to lament the absence of such blessings; and this, notwithstanding the existence of the most powerful and extensive revivals among many of the churches in the same extent of country. Such a circumstance needs no comment. The invitation of the eastern brethren is now about to be repeated. What answer shall it receive?

"*The Faith once delivered to the Saints.*"—After all that may be said about minor distinctions in theology, there is such a thing as "*the faith once delivered to the saints,*" the possession of which will insure everlasting salvation, and the want of it end in the eternal destruction of the soul. This is the leading thought embraced by our correspondent "Cyprian," in his discussion under the head of "BISHOP HOBART AND THE HIGH CHURCH," which is found on our first page. This, it appears to us, is taking the right ground. Minor distinctions have an importance in their own proper place, which should be duly acknowledged; but till those who *hold the right faith, substantially,* can be better agreed about them, they should not be carried into every popular discussion of fundamentals. Several favours have been received of Cyprian, for which he has our thanks.

Want of Bibles in Vermont.—By calculations which appear in the Orange County (Vt.) Report, it would appear that there are not less than 16,000 individuals in that state, not one of whom has access to an entire copy of the bible in the house where he resides. In the rich state of New York the number is probably much greater.

Degradation of Church Music.—A clerical correspondent of the Troy Review, says—"We keep up a kind of burlesque performance on the Sabbath, and at other times; but I crowd it out of the exercises when I can; and when I cannot let it pass by entirely, I put it at that end of worship, (or what should be worship), where it will do the least injury, and between the least important or solemn exercises."

This has become a very common, if not a necessary expedient, among our discerning clergy. One single step more would *banish* it from the churches. Would it be *time* for reformation *then?*

Indian Wrongs.—A native Choctaw says, in a letter published in an Alabama paper—"If ever Choctaws are to be civilized, I am convinced that here is the place to do it. But a desire to remove us has overcome every benevolent consideration in our behalf. Our patriotism is ridiculed—our rights trampled upon—and no friendly voice is raised in our defence. It is the pride of the United States to afford an asylum for the oppressed of every country; yet it is said that they want to drive us to the western wilds! Poor unfortunate Choctaws! Where shall we take up our abode and live in safety! We have been traduced—our character as a nation slandered. Even the senate chamber of the United States has resounded with calumny and detraction; and—no one to do us justice."

Well may the Choctaw lament the prevalence of the selfish policy he alludes to; & the Creeks and the Cherokees may join him. The time *will come,* when those who thus wrong them must give an account for their conduct. Can ill-gotten wealth then buy them a pardon?

For the Western Recorder.

THE MATTER AND MANNER OF THE SAVIOUR'S PREACHING.

"For he taught them as one having authority, and not as the scribes."—*Matt.* 7: 30.

(*Continued from No.* 3, *Vol.* 4.)

A venerable commentator remarks on the words I have chosen for my theme, that "we read of many among the Jews that were *affected* at the hearing of Christ, with *astonishment* and *admiration*, but of few that *believed* on him; for he taught as one who had authority." "A small derivative from this," adds the same commentator, "is yet seen, in the gravity, awful presence, and authority, which, as a great gift of God, we see still given to *some* ministers of Christ; such, especially, as God maketh of more *eminent use*, in the *conversion of souls.*" This writer farther observes, substantially, that by the *authority* with which Christ preached, we are to understand, the peculiar *character* of the truth he preached, and the forcible *manner* in which he preached it.

I remark, 1st, That Christ was a plain preacher as to matter. No one will doubt, that it was always his object, so to exhibit the truth, as to be perfectly understood by his hearers, except in those cases, where it was obviously his intention, to leave it to the consciences of his hearers, to apply, or not to apply, his discourse to themselves. Of this character, perhaps, are some of his parabolical instructions. The plainness of his matter may be learned from those parts of his sermons and conversations which are recorded by the Evangelists, and perhaps from none more so, than from the sermon which precedes the passage which is at the head of these remarks. Volumes might be written on the importance of the perceptive and doctrinal truths taught in this discourse. The instruction here given is peculiarly adapted to detect hypocrisy, to promote self-denial, to call into action a spirit of benevolence, to silence the corrupt passions of the heart, to lead to a spirit of forbearance under injuries, of forgiveness towards our enemies, and the exercise of universal temperance. A few instances of the plain preaching of the Saviour will now be presented.

In Mat. v. 20, he settles the doom, irrevocable, of the self-righteous Scribes and Pharisees; nor is he at all backward in depicting them by

name. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." These two sects, doubtless, were deeply imbued with essentially the same spirit that breathes in arminianism and antinomianism, which are cherished by many in our day, that call themselves Christians. Now, how did Jesus attack the errors of these sects? Did he speculate? Did he theorise? Did he speak of them as the dogmas of *some* sect, and leave it for those who heard him to make the *application?* No; but he speaks of the righteousness in which the most powerful sects of that day trusted; he points them out by *name*, and pronounces their hope of heaven vain. We find him presently telling these very people, whom he had thus described by their distinctive name, what their righteousness was. The interview to which I allude, took place at the house of a Pharisee, with whom Jesus had been invited to dine. It appears from the history of this interview, as given by Luke, that there was a large company invited to dinner. This company was doubtless composed of men of the first rank and talent, in their respective professions. Such an opportunity as was here offered, to reprove vice, clothed in the pageantry of wealth, talent and influence, and sanctioned by the arbiters of public opinion, the holy Saviour could not suffer to pass by, without improvement. Accordingly, the first attack which he makes on their senseless formality, is done thro' the medium of the silent, but powerful language of action: "He sat down at meat without having first washed before dinner." This awakened the astonishment of the master of the house, and Jesus perceiving it, said—"Now do ye Pharisees make clean the outside of the cup and the platter; but the inward part is full of ravening and wickedness." What our Lord meant by this comparison, he then tells them. "But wo unto you Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over *judgment* and the *love* of God: These ought ye to have done, & not to leave the other undone." Now here we learn what the Saviour meant by the "*righteousness*" of the Scribes and Pharisees. They were very particular to attend to the mere ceremonies of their religion, while they were total strangers to those feelings of the *heart*, either towards God, or their fellow men, which constitute the soul and essence of religion, and without which, although they had given their bodies to be burned, they could not have been profitted. While these Pharisees were so very particular as to attend to the nicest ceremonial observances, he told them that they were utterly without feeling towards the unfortunate and distressed; that they "devoured widows' houses," and bound burdens upon the poor too heavy to bear. When one of the lawyers complained, that by his plain rebukes against the Pharisees, he reproached them also, he replies—"Wo unto you also, ye lawyers! for ye lade men with burdens too grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." After he had followed this reproof with several others, and had told them, particularly, that, by reason of their ungodly conduct, all the righteous blood that had been shed, from the blood of Abel, to the blood of Zacharias, should be required at the hand of that generation, they became very much enraged against him, and urged him "vehemently," under the hope that he might say something that would furnish ground of accusation against him. Now these men were doubtless very punctual in their attendance upon the temple and synagogue worship, strict in their families, and made many prayers, while at the same time, they were most deceitful, fraudulent and unjust in their intercourse with their fellow men. This the Saviour tells them in language so plain and intelligible as could not be misunderstood. That it *was not* misunderstood, is evident, from the manner in which they treated him.

But I press forward to give some other instances, with as little comment as possible, that I become not tedious. To the bold and presumptuous man, who is ready to condemn others, while he himself is more guilty than those he condemns, he says, "Thou hypocrite." When teaching his disciples by what rules they should be governed in their intercourse with sinners of a particular character, he says, "Give not that which is holy to the dogs, neither cast ye your pearls before swine." By these emblems, Scott observes, "he may be supposed to denote hardened scorners, licentious or covetous *professors*, fierce and untractable opposers, or manifest apostates. Now it is scarcely to be doubted, if sinners were to be designated, at this day, by epithets far less offensive, that great complaint would be made, and many objections would be started against them as very imprudent. Here, however, is a duty enjoined upon Christ's ministers with regard to certain sinners, who are compared to dogs and swine; and to be enabled to fulfil the duty, it must be determined to what sinners these epithets apply.

When Jesus speaks to his disciples, and of believers in general, he speaks in terms adapted to their character and circumstances as believers; and when he speaks of sinners, or *to* them, he calls them by appropriate names. He always makes a distinction between "the precious and the vile." The truth of this remark is illustrated in what is commonly called the sermon on the mount. His language was plain, pointed and pungent, in the following instances:—"I know you, that ye have not the love of God in you." "Ye seek to kill me, a man that hath told you the truth." "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell." "O generation of vipers! how can ye, being evil, speak good things." "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." His disciples, alarmed at this plain dealing, and apprehensive that the faithful reproofs which he administered would draw down upon him the wrath of his proud and self-important hearers, and possibly supposing that he might better secure *popularity* among his nation, by a method of dealing a little more soft and accommodating, came to him and said, "Knowest thou that the Pharisees were offended when they heard this saying," alluding to the saying of Esaias, which charged them with the most arrant hypocrisy. "But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up; let them alone; they be blind leaders of the blind." On another occasion, when the Pharisees boasted that they were Abraham's children, Jesus said to them, "If ye were Abraham's children, ye would do the works of Abraham: Ye are of your father the devil, and the lusts of your father ye will do; and because I tell you the *truth*, ye believe me not." At a certain time, when he preached at Nazareth, where he had been brought up, the people during the first part of his discourse were exceedingly pleased, "wondering at the precious words that proceeded out of his mouth;" but before he had closed his discourse, they were enraged beyond measure, and dragged him out of the pulpit, and carried him to the brow of the hill, with an intention to thrust him off, that he might be dashed in pieces. When he had been speaking, on a certain occasion, on covetousness, and declared that it was impossible to "serve both God and mammon," "the Pharisees, who were covetous," felt themselves pointed at, and "derided him." "And he said, Ye are they which justify yourselves before me; but God knoweth your *hearts*; for that which is highly esteemed among men, is abomination in the sight of God." Now what was the effect of all this plain dealing? Why, his hearers were almost uniformly enraged against him; that portion of them, at least, who were men of wealth, influence, talents and fashion; that very portion, which above any other, it would seem to have been a dictate of prudence, that he should have been the most careful not to offend. And it is a remarkable peculiarity in the history of our Saviour's ministry, that almost without an exception, the discourses and conversations he had with men, that are recorded by the Evangelists, are those which were addressed to the proud, rich, and self-important. He attacked iniquity in high places. He took powerful hold on those who gave the lead and tone to the manners and morals of the great mass of the people. He seemed to feel it important, that those who corrupted society by their ungodly example, should be unmasked; that their native character, in all its deformity, should be made manifest; and accordingly he came down with power upon those who thought highly of themselves and despised others. And the result was, that these proud, self-important, rich and fashionable men, said—"He is mad, and hath a devil." If they believed him, in their hearts, to have been so, why did they not pass him by with contempt, or, in the fulness of their compassion, take care of him as a lunatic?

I add one remark to this branch of my subject, and close. Should the ministers of Christ in our day, attack iniquity in high places, with a sufficient degree of *plainness*, to have it *perfectly understood* who they mean, would it be in accordance with the established operations of the human mind, to suppose, that the same results would follow, that were manifest in the preaching of our Saviour? If not, is it because human nature has undergone a great change? And if this be so, and yet the change is not such as to qualify men for heaven, what *can* that change be? Is it granted, however, that human nature is the same, and that, in the moral, as well as in the natural world, like causes will produce like effects, then, why is it, that the proud, the rich, and the powerful in society, who are confessedly the enemies of God, can hear the gospel preached by ministers in our day, from year to year, and yet take no exceptions, but even applaud and profess themselves pleased with the preaching? If some one, Mr. Editor, would furnish you an answer to these questions, he would doubtless confer a great favour both on the church and on the world. S. P.

(*To be continued.*)

"*Bradner*" has been received. *We* understood him *before;* but we supposed that some of our *readers* might possibly think his *language too unqualified;* and for this reason we made in his former communication the slight alteration which he alludes to, notwithstanding it led to a trifling disconnection in the sense. We could better tell how to dispose of his second number, after having received the third.

The letter of "A. B." next week.

Political.

CONGRESS.

The Senate, at the date of our last accounts, were still engaged on the bill to establish an uniform system of bankruptcy. On Wednesday, January 28, the question was taken on engrossing the bill for a third reading, and it was decided in the negative; ayes 15, nays 25; the two Senators from this state voting in the negative. So the bill was, in its present form, defeated.

In the Senate, on Thursday, Mr. Sanford moved the reconsideration of the vote rejecting the bankrupt bill, and stated, as did Mr. Van Buren also, that if the 93d section, extending the provisions of the bill to other than merchants and traders, was expunged, they would vote for the bill. After some discussion, the motion was carried; ayes 26, nays 17.

The bill was then committed to a select committee, with instructions to strike out the 93d section.

On Friday, Mr. Hayne, from the select committee, reported the bill amended accordingly; and Monday at 10 o'clock, was assigned for taking the final vote.

The same day, the bill reducing the duty on imported salt, was ordered to a third reading, in the Senate; ayes 22, nays 20.

The House of Representatives, at the latest date, were still engaged in the discussion of the bill to increase the duty on imported woollen manufactures, and on imported wool. On Thursday the 1st inst. after undergoing some amendments, the committee of the whole rose and reported the bill, and the amendments were agreed to by the House; when Mr. Cambreleng offered an amendment to increase the power of the appraisers; but no vote was taken, and the further consideration of the bill was postponed until Monday.

NEW-YORK LEGISLATURE.

Saturday, Feb. 3.—In the Senate, the bill to loan the credit of the state to the Delaware and Hudson canal company, for the purpose of raising the sum of $500,000, at 5 per cent interest, was passed in committee of the whole unanimously, and ordered to a third reading.

In the Assembly, Mr. Bucklin, pursuant to notice, brought in a bill regulating the execution of criminals. [It prescribes that executions shall take place in or near the prison where the criminals are confined, so as to prevent a public exposure; and allows only the sheriff and his officers, the judiciary of the county, three surgeons, the clergy, the relations of the convict, and a suitable military guard, to be present.]

A bill to provide for the erection of a new court-house in Steuben county, was passed.

Monday, Feb. 5.—In the Senate, Mr. Colden brought in a bill to establish an additional clerk's office of the supreme court at Rochester.

In the Assembly, the subject under consideration was a bill more effectually to secure the trial by jury; but no question was taken.

Tuesday, Feb. 6.—The Senate proceeded to the nomination of a United States Senator, in place of Martin Van Buren, whose term expires on the 4th of March. The votes were—for Martin Van Buren, 23—Ezekiel Bacon, 5—Stephen Van Rensselaer, 1—James Talmadge, 1—Henry R. Storrs, 1.

A resolution was then passed declaring Mr. Van Buren nominated on the part of the Senate.

The Assembly, the same day, also proceeded to the nomination of a U. States Senator; and the votes were—for Martin Van Buren, 82—John W. Taylor, 17—Stephen Van Rensselaer, 5—Ezekiel Bacon, 4—Albert H. Tracy, 3—Samuel Young, 1—Thomas J. Oakley, 1.

Mr. Van Buren was accordingly nominated on the part of the House; when the Senate attended in the assembly-chamber, the nominations were compared and found to agree, and *Martin Van Buren* was declared to be appointed Senator in Congress, for four years from the 3d of March next.

Wednesday, Feb. 7.—In the Senate, no business of importance was transacted.

In the Assembly, the bill for the final settlement of all claims for bounty lands, was read the 3d time and passed.

Mr. Mann, from the committee on privileges and elections, on the petition of Edward Allen, to be admitted to a seat in this house from Cayuga county, in place of James Kenyon, who is a minister of the gospel, according to the rules, regulations and customs of the quaker order, and therefore ineligible by the constitution, made a report and introduced a resolution declaring that E. Allen is entitled to a seat in this house. [Mr. Kenyon has never taken his seat.]

The House, in committee of the whole, proceeded to consider the report and resolution; but the committee rose without taking the question.

Thursday, Feb. 8.—In the Senate, the day was spent in committee of the whole, on the bill to amend the $50 act.

In Assembly, Mr. Dayton offered a resolution that the report made on the petition of Edward Allen, be referred back to the committee on elections, and that they be instructed to enquire and report whether there be any ministers of the gospel of the denomination called quakers, within the intention and meaning of the 6th section of the constitution; and if there be any, in what mode they are set apart for the ministry.

The resolution was opposed on the ground that the committee could give no new light on the subject; that several respectable members of the society of Friends had declared by affidavit, that Mr. Kenyon is a minister of the gospel, according to their rules; and that such was the opinion of the committee.

The resolution was negatived; ayes 56, noes 61; but no question was taken as to admitting Mr. Allen to the vacant seat.

The House then went into committee of the whole on the *state road* bill. The question was on reconsidering the vote adopting Mr. Sill's motion, to strike out the southern section. Mr. Sill observed that he and the other opponents of the bill, as far as he knew, were willing that the question should be reconsidered. The motion was then taken on reconsidering, and carried. Mr. Sill then withdrew the motion to strike out, and the question recurred on the first section of the bill.

Mr. Speaker and Mr. Barstow spoke at length in favour of the bill; and Mr. Granger against it; when the committee rose without taking the question.

Friday, Feb. 9.—In the Senate, the bill to amend the $50 act passed in committee of the whole.

In the Assembly, a bill was reported by the judiciary committee, to prevent kidnapping of white persons. It inflicts a fine not exceeding $1000, and imprisonment in the state prison or county gaol not exceeding fourteeen years, for the first offence; and imprisonment in the state prison for life, for the second.

The House again took up in committee of the whole, the report on the petition of Edward Allen, when a resolution that James Kenyon was not entitled to a seat in the House, was passed; ayes 53, noes 49; and the resolution that Edward Allen was entitled to a seat, was rejected by a large majority.

The committee then rose and reported, and the House concurred in the report, but afterwards agreed to reconsider it; so that after a whole day spent thereon, the subject is again open for discussion.

Saturday, Feb. 10.—A petition for another bank at Utica was read and referred.

The farther consideration of the report on the petition of Edward Allen was postponed for ten days.

FOREIGN.

An arrival at New York, on the 4th inst. from Liverpool, has brought London dates to the 2d of January.

The London papers state, that the state of the Duke of York's health was considered to be hopeless. His disease was the dropsy in the chest.

An arrival from Lisbon had bro't the news to London of the arrival of the first detachment of English troops, in the Pyramus, in the Tagus. Four other large ships were said to be in the offing becalmed.

Warm debates took place in the French legislative assembly, on the answer to the King's speech, particularly relating to the affairs of Portugal. The answer was carried, notwithstanding the warmth of opposition. The London Courier, of Dec. 30th, says—"The ministers of Charles X. have proved themselves alike the friends of France and Europe, by their cordial co-operation with England, in endeavoring to repair existing evils, without the application of so severe, so dangerous, and so hazardous a remedy as war."

The London Observer, of Dec. 31st, says—"Expresses from Berlin and from Vienna have brought the sentiments of those courts on the King's message, and on the interference of England in the affairs of Portugal. They entirely accord, it is said, with the view taken by this country, of which, indeed, little doubt could have been entertained. The whole conduct of the Austrian cabinet with regard to Prince Miguel, has identified it with, and partly pledged it to support the new state of things in Portugal; and Prussia fills too unimportant a part in European politics, to venture to oppose the will of England, even if any secret wishes to that effect were entertained."

It is supposed by some that the French government did not connive with the Spanish government. Others have different opinions. London, at the latest date, was full of doubt and uncertainty as respects the Portuguese war.

Letters from Constantinople, dated Dec. 17, state that the foreign ambassadors in that city, have exerted themselves with so much activity, that a result favorable to Greece might be expected.

The North-Carolina 74, Com. Rodgers, anchored in the roadstead of Toulon, on the 10th December, having on board Mr. Hump, consul general from the United States to Tunis, whom she was carrying thither.

The Greek frigate Hellas, from New-York, arrived at Malta—all well. She proceeded immediately to Napoli.

London, Jan. 1.—We have the gratification this day to communicate the most satisfactory intelligence with respect to the affairs of Portugal. Private letters speak with the highest enthusiasm and praise of the prompt and decisive measures adopted by government. Mr. Canning's speech has been printed and circulated, and the effect it produced upon the public mind was amazing. It seemed to operate like a charm, dispelling at once all the gloom and fears that prevailed, and animating every class of persons with renewed hopes and vigor.

His majesty's message had been officially communicated to the Portuguese Cortes, by whom it was received with every demonstration of gratitude and enthusiasm.

The extraordinary rapidity with which the succor of England had reached the shores of Portugal, excited general admiration. While they were only hoping for promised aid, British ships and British troops had anchored in the waters of the Tagus. The effect was electrical.

The Pyramus was the only vessel, we believe, which, at the date of these advices, had landed troops; but four line of battle ships, with other detachments, were seen off the Burlings by the Sir Edward Banks, as she left the Tagus.

Paris papers have been received in London, to the 30th of December. The rumors circulating in Paris represent the proceedings of the secret committee of the Chamber of Deputies as being animated. The speech of Mr. Canning appears to have given umbrage to many of the members. M. de Bouville said that France had been outraged in the haughty speech of Mr. Canning, and the chamber ought to express its displeasure in the address to the King. The address was finally carried without such expression, by 200 votes against 30. The following is an extract from the address:—

"Like your majesty, Sire, we render thanks to Divine Providence for a situation which promises to your people a continually increasing prosperity. We see one pledge more for it in the amicable dispositions of which foreign governments give you the assurance, and the conformity of their sentiments with your's, for the maintenance of peace.

"The events which have recently disturbed a part of the Peninsula, have struck all the friends of good order with painful surprise. We desire, Sire, that your efforts, in accordance with those of your allies, may put an end to this state of agitation and distraction, and that the peace we enjoy may receive no attack. France may, without fear of being misunderstood, say that it wishes peace. It is known at what price she would not wish to preserve it."

The King replied, "I always receive, with the same satisfaction, the expressions of the Chamber of Deputies.

"You desire peace, gentlemen. No one desires it more sincerely than I do. The efforts I am making to preserve it are dictated by my heart. I am happy to announce to you, that my hopes in this respect become daily more founded."

Under date of Madrid, Dec. 21, it is stated, that negotiations had been commenced between Spain and Portugal, under the mediation of England; and, adds the account, "it will not be surprising if a treaty should be signed within twenty-four hours."

Another paper says: Altho' no authentic or official act has as yet transpired from Madrid, in which the submission of Ferdinand to the demands of England and France is recorded, the fact of that submission is no longer a question.

From these accounts, therefore, it is safe to pronounce that the general peace of Europe will *not* be disturbed, and that the rebels of Portugal will be brought to submit to the constitution.

Greece.—Letters from Ancona, dated 12th of November, state that the Greeks had made a most successful resistance at Athens. Nothing had been heard of the Egyptian fleet, nor of its having left Alexandria. Ibrahim, who had entrenched himself at Tripolitza, was exposed to the greatest distress by his policy in ruining the harvests. The Greeks also suffered. Fifteen cargoes of provisions had been forwarded from Ancona to the Greeks, at the expense of the French and Swiss consuls.

A private letter from Geneva states that Lord Cochrane was preparing to attack the Turks. The vessels composing his squadron are said to be at Gibraltar. He had just reinforced it with two steam-boats and some gun-boats, purchased in the ports of France and Italy, and was preparing immediately to take the command with them.

DOMESTIC.

A Good Example.—The grand jury of Chenango county, week before last, subscribed and paid $67, in aid of the Greeks.

Thomas Hyatt, one of the persons lately convicted of a conspiracy in New-York, and who was sentenced to the penitentiary for two years, but left the city, has returned, and is now in confinement.

Albion K. Parris, late Governor of Maine, has been appointed Senator in Congress from that state, in the place of Mr. Holmes, whose term will expire on the 3d of March.

DONATIONS TO THE AUBURN THEOLOGICAL SEMINARY.

The Treasurer of the Theological Seminary, Auburn, N. Y. acknowledges the receipt of the following sums, which are exclusive of monies, &c. previously acknowledged by collecting agents, from January, 1826, to January 1, 1827.

Received for cotton cloth, sold,	$ 63
Of Ezra Knowles, Esq. of Greene co.	20 00
On subscription obtained by Rev. Mr. Alexander,	1 25
Of J. Woodworth on county subscription,	13 82
For socks, mittens, &c. sold,	16 56
Of Mrs. Kellogg, 3 lbs. butter,	1 00
Of Mr. James Bogert, of Geneva, 12 Juvenile Philosophy, valued at	6 00
Of Daniel Holmes, per Rev. Mr. Lansing, being avails of Agricultural Association in Wilson, Niagara co.	10 00
Of D. Rich, of Caroline, Tompkins co. $5: Betsey Rich, 1: per Rev. Mr. Parker,	6 00
Rev. M. P. Squier, to furnish Buffalo Hall, per Doct. Perrine,	10 00
Of J. H. Lothrop, Esq. donation,	5 00
Of Rev. J. Bascom, on subscription,	3 00
Of Nathan Tibbits, do. per Wm. C. Tibbits,	3 00
From a friend in Utica, for Professor's disposable fund,	17 50
From Rev. Wm. Taylor, 1 bush. salt, sold,	37
A remnant of sattinett, from ——, do.	1 25
From Mrs. Lewis Warren, 1 pr socks.	
From Benevolent Society of Mexico, per Mr. A. H. Blake,	3 00
From Mr. John McKinney, of Great Bend, $10: Miss Sabin, Chenango Point, 4: per Rev. Mr. Parker,	14 00
From Rev. Henry Dwight, of Geneva, on the permanent fund,	500 00
From Mexico Charitable Society, per Mr. Lemuel Brooks,	17 00
Of Messrs. Hyde & Beach, per J. H. Beach, Esq. to balance subscription,	381 25
Of Mr. Thomas Ambler, per Dr. Baldwin,	3 10
On subscription obtained by Rev. Samuel Parker, at Union and Chenango Point,	33 00
From Lewis B. Parsons, of Homer, donation,	5 00
Avails of part sales of land given by Samuel Baldwin, Esq. of Essex co. New-Jersey,	350 00
Of Mr. Henry Bradley, of Penn-Yan, $5: J. Barns, of Benton, 1: H. Pratt, Seneca, 2: Abigail Cromwell, do. 1: per Doct. Perrine,	9 00
From Dea. Wm. Bradley, one of the executors of the will of Cyrene Isaacs, late of Genoa, deceased, being donation to the permanent fund,	25 00
From do. interest on the above sum, from June 15, 1825, to Dec. 1826,	2 59
Collection at Ludlowville, North Society, for general purposes,	9 47
Of Mr. Lewis Thibon, N. Y. $10: Mr. Thomas, of Newark, 10: Mrs. J. Baldwin, 50 cts: Mrs. S. N. Howell, 50 cts: Aaron Beach, Esq. $50: William Wallace, 50: Aaron Ward, 20: Isaac Nichols, 25: John Taylor, 50: J. S. Condit, Esq. 30: John Pincer, 20: David Doremus, 20. Mr. Bruen, (Amboy), 20: Henry Holden, 10: P. Van Cortland, 10: Mrs. P. Van Cortland, 10: David Tichenor, 10: Mr. John Ward, 10: Uz. Sayers, 5: Aaron Nichols, 8: A. Woodruff, 5: Jona. Miller, 5: J. A. Halsey, 5: M. Smith, 5: J. Searing, 5: O. Woodruff, 5: C. Graham, 5: S. Pierson, 3: S. Howell, 2: J. A. Carle, 2: Mr. Meeker, 2: Mrs. S. S. Beach, 2: Rec'd by the hands of Doct. Richards,	415 00
By Rev. Mr. Lockwood, in cash, being sums collected by him during his agency in the different towns in the county of Monroe, from a number of individuals, small sums, (see report),	100 46
Avails of part sales of land, given by Samuel Baldwin, Esq. N. J. ($350 previously acknowledged),	175 25
On transfer subscription of Western Ed. Society, in Newark, Newtown, Praatsburgh, &c. pr Dea. Foot—Of E. Sloson, 1: Wm. Bement, 4: Nathaniel Ford, 12: W. Belden, 3 15: Joshua Cleves, 10: E. Jones, 8: F. McClure, 2: Thos. Auls, 2 80: J. French, 2: O. Green, 2 32: M. Hatfield, 1: J. Benjamin, 3: A. Brown, 3: Mrs. L. Brown, 1: H. Ford, 3 50: G. Baldwin, 10: S. Hays, 1 50: A. Leonard, 3: Mr. ——, 70 cts: Sarah Cleves, 75 cts: N. Loomis, 2: M. Wiswell, 4: W. Houlton, 3 64: A. Clark, 2,	86 36
Total,	$2258 91

RICHARD STEEL, *Treasurer.*
Theol. Seminary, Auburn, Jan. 1, 1827.

Western Education Society.—The Ladies in the village of Adams, in Jefferson co. have recently appropriated *Fifty Dollars* for the benefit of the Western Education Society, to be applied for the purpose of constituting their pastor, Rev. John Sessions, a director of said society for life. JAMES EELLS.

MARRIED,

In Rome, on the 5th inst. by Rev. Mr. Paddock, Dr. *S. Tuttle*, of Utica, to Miss *Frances E. White*, of Rome.

In Sullivan, Madison co. on the 30th ult. by Rev. Mr. Owles, Dr. *Isaac Kennedy*, of Spencer, Tioga co. to Mrs. *Lucy Smith*, of Sullivan.

In Columbia, Herkimer co. on the 22d ult. by Rev. Mr. Hangen, Mr. *Joseph Shaut*, of Springfield, to Miss *Clarissa Hendryx*, of Columbia.

DEATHS.

In this village, on the 28th ult. *Charles Winson*, son of Mr. A. Winson, aged 14 months. On the 2d inst. Mr. *John Bernard*, aged 36. On the 3d inst. Mrs. *Eliza Jones*, wife of Mr. Griffith Jones, aged 30. On the 6th inst. an infant child of Mr. E. Kellogg. On the 8th inst. Mrs. *Lydia Allen*, wife of Mr. Warren Allen, aged 24. On the 10th inst. Mrs. *Bulah Clarke*, wife of William Clarke, Esq. aged 48.

In Cambridge, Mass. on the 28th ult. Major *Loring Austin*, late of the U. States army, and aid-de-camp to Major-Gen. Brown in the late war, aged 36.

In Pembroke, on the 25th ult. Dr. James E. Seaver, aged 39.

Cobb's Spelling-Book.

HASTINGS & TRACY have just published and offer for sale, an edition of Cobb's Spelling-Book. This Book contains more than twice as many words as any other Spelling-Book in use. It is emphatically a *spelling*, and not a *reading* book; and a correct one, on the principles of Walker. No other Spelling-Book has been conformed strictly to Walker's principles, though many have assumed them as their standard. It sells at the same price, by the dozen or single, with Webster, Marshall, &c., and is unquestionably better than either.

Utica, Jan. 6, 1827. 6

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Revival Narrative.

JUST published and for sale, by HASTINGS & TRACY, A NARRATIVE of the REVIVAL of RELIGION in the County of ONEIDA, particularly in the bounds of the Presbytery of Oneida, in the year 1826. *Jan.* 16, 1827.

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.

For D. PIERSON, Sheriff
A. HUBBELL, Deputy.

Dated Utica, Feb. 13, 1827. 7w6

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

For the Western Recorder.

LINES

On the Death of an Infant, the Child of a respected Friend, who died Feb. 27th, 1826.

Sweet Infant! thou'rt a cherub now,
The crown of joy to thee is giv'n!
Thou'st fled from scenes of care below,
And gone to share the bliss of heav'n.

Who could not wish to die like thee?
Like thee to yield his fleeting breath:
When heav'n should bid him come away,
Like thee, find nought but bliss in death?

Methinks I see that cherub bright,
Cloth'd in the radiant robes of grace,
Look down from heaven's utmost height,
Tow'rds earth, no more its dwelling place:

That well-known voice methinks I hear,
In prattling accents sweetly say,
"Shed not for me one pearly tear,
That I am call'd to bliss away." A. C.

Danube, January 28th, 1827.

DEVOTIONAL POETRY—PSALMS AND HYMNS.

The following beautiful remarks will be perused with double interest, as coming from the pen of Montgomery the poet. They are extracted from the "Introductory Essay" to his "Christian Psalmist," a work of no inconsiderable merit; and one which we are happy to say, is in the hands of the committee chosen by our General Assembly, for the purpose of arranging a new edition of Psalms and Hymns for the use of the Presbyterian church.

How far the preparations for this latter work have advanced, we are unable to say; but from the pencil marks which appear in the little volume which has been kindly lent us, for the sake of furnishing this article, we should infer that the committee are prosecuting their object with some share of industry and discrimination. But to the article:—

The translation of the Psalms by Sternhold, Hopkins, and others, in the reign of Edward VI. with some slight improvements, keeps its place to this day in many churches of the English establishment. The merit of faithful adherence to the original has been claimed for this version, and need not to be denied, but it is the resemblance which the dead bear to the living; and to hold such a version forth (which some learned men have lately done) as a model of standard psalmody for the use of christian congregations, in the nineteenth century, surely betrays an affectation of singularity, or a deplorable defect of taste. A few nervous or pathetic stanzas may be found here and there, for it was impossible, in so long an adventure, to escape falling into a better way now and then.

Nearly as inanimate, tho' a little more refined, are the Psalms of Tate and Brady, which, about a century ago, were honoured by the royal authority to be sung in those churches which chose to receive them. But they have only partially superseded their forerunners; many people preferring the rude simplicity of the one to the neutral propriety of the other. There are, however, even among these, several passages of considerable worth, such as one would wish that all the rest had been. The 139th Psalm has been deservedly commended.

A third version, by the Rev. James Merrick, of Oxford, was published at a later period, for which the King's license to introduce it into the churches could not be obtained. It is only wonderful that the privilege should ever have been sought, on the recommendation of men of learning and taste, in behalf of a work of such immeasurable verbiage, as these paraphrases exhibit. Take a specimen from Psalm 85th: "*Righteousness and Peace have kissed each other:*"—

"With mutual step advancing there,
Shall *Peace and Justice*, heavenly pair,
To lasting compact onward move,
Seal'd by the *kiss* of heavenly love."

Here it must be evident, that the four words in italics, express the whole sense of the text, and that all the rest is garniture. Yet Merrick was an elegant scholar, and no mean poet. His version of Simeon's song, and the hymn, "Behold yon new-born infant grieved," are creditable. There is a compactness and economy both of matter and words in some stanzas of the latter, which Pope himself never exceeded. An abridgement, or rather a series of extracts from Merrick's volume, might be made a truly valuable help to public devotion.

Of modern imitations of the Psalms, it is not necessary to give an opinion here. Without disparagement to the living or the dead—and to borrow the idea of an Italian poet, [Angelo da Costanzo], in reference to the lyre of Virgil, it may be said that the harp of David yet hangs upon the willow, disdaining the touch of any hand less skilful than his own.

Cowper stands alone among "the mighty masters" of the lyre, as having contributed a considerable number of approved & popular hymns, for the purposes of public or private devotion. Hymns, looking at the multitude and mass of them, appear to have been written by all kinds of persons, except poets; and why the latter have not delighted in this department of their own art, is obvious. Just in proportion as the religion of Christ is understood and taught in primitive purity, those who either believe not in its spirituality, or have not proved its converting influence, are careful to avoid meddling with it; so that if its sacred mysteries have been less frequently and ostentatiously honoured by the homage of our poets, within the last hundred and fifty years than formerly, they have been less disgraced and violated by absurd and impious associations. The offence of the cross has not ceased; nay, it exists, perhaps, most inveterately, though less apparently, in those countries where the religion of the state has been refined from the gross superstitions of the dark ages; for there the bumbling doctrines of the gospel are, as of old, a stumbling-block to the self-righteous, and foolishness to the wise in their own esteem. Many of our eminent poets have belonged to one or the other of these classes; it cannot be surprising, then, that they either knew not, or contemned "the truth as it is in Jesus."

There is an idle prejudice, founded upon the misapprehension of a passage in Dr. Johnson's life of Waller, and a hint of the like nature in his life of Watts—that sacred subjects are unfit for poetry, nay, incapable of being combined with it. That their native majesty and grace cannot be heightened by any human art or embellishment, is most freely admitted; but that verse, as well as prose, may be advantageously associated with whatsoever things are true, honest, pure, lovely, and of good report, in religion, we have the evidence of the scriptures themselves, "in the law of Moses, and in the Prophets, and in the Psalms," where they testify concerning Christ and his apostles, in strains the most exalted that poesy can boast. We have evidence to the same effect in many of the most perfect and exquisite compositions of uninspired poets, both in our own and in other countries. The editor of "The Christian Psalmist" hopes to have an early opportunity of showing, that Dr. Johnson's assertion respecting the incompatibility of poetry with devotion, is not so nearly comprehensive as it has been ignorantly assumed to be; and that what he has actually asserted on this head, is invalidated by matter of fact, the only satisfactory test of the truth of such positions. At present it will be found sufficient to affirm, in despite of this oracle of criticism—which, when examined closely, will be found as ambiguous, and as capable of being ex plained to nothing, as other oracles were wont to be—that, had our greatest poets possessed the religious knowledge of our humblest writers of hymns, they might have been the authors of similar compositions, not less superior to the ordinary run of these, than their own best poems are above the incorrigible mediocrity of their contemporaries. But in their default, we are not without abundant proof, that hymns may be as splendid in poetry as they are fervent in devotion; and there may be found many popular pieces, the untaught workmanship of men who had no names in literature, but whose piety inspired them to write in verse, and sometimes with a felicity which the most practised masters of song might envy, but, unless the "Spirit gave them utterance," could not compass with their utmost art.

Let us give an example from each of three favourite poets of the last generation, who, had they consecrated their talents to the service of the sanctuary, would have been of all others the most likely to have originated hymns, uniting the charms of poesy with the beauties of holiness:—

"See the wretch, that long has tost
On the thorny bed of pain,
At length repair his vigour lost,
And breathe and walk again;
The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening paradise."

Gray's Fragment on Vicissitude.

It cannot be questioned that this is genuine poetry; and the beautiful, but not obvious tho't in the last couplet, elevates it far above all common place. Yet there is nothing in the style, nor the cast of sentiment, which might not be employed with corresponding effect on a sacred theme, and in the texture of a hymn. Indeed, the form of the stanza, and the tone that tells of personal experience in the fact which the writer mentions, remind one strongly of the vivid feeling and fluent versification of Charles Wesley in some of his happiest moods; while the concluding idea is precisely the same with that of Dr. Watts, in a hymn which would not have discredited Gray himself:—

"The opening heavens around me shine
With beams of sacred bliss,
When Jesus shows his mercy mine,
And whispers, 'I am his.'"

The following stanzas are almost unrivalled in the combination of poetry with painting, pathos with fancy, grandeur with simplicity, and romance with reality:—

"How sleep the brave, who sink to rest,
By all their country's wishes blest!
When spring, with dewy fingers cold,
Returns to deck their hallowed mould,
She there shall dress a sweeter sod,
Than Fancy's feet have ever trod.

By fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honour comes, a pilgrim gray,
To bless the turf that wraps their clay,
And Freedom shall awhile repair
To dwell a weeping hermit there."

Collins, 1746.

The unfortunate author of these inimitable lines, a little while before his death—in a lucid interval of that madness to which "a wounded spirit" had driven him—was found by a visitor, with the bible in his hand. "You see," said the poor sufferer, "I have only one book left; but it is the best!" Oh! had he found that one, that best book earlier, and learned to derive from it those comforts which it was sent from heaven to convey to the afflicted, could not *he* have sung the "death of the righteous," in numbers as sweet, as tender and sublime, as these on "the death of the brave?" Christian views and scriptural images, might here have been quite as harmoniously blended with human regrets and blessed remembrances.

But we proceed to exhibit a third specimen of an English lyric, very different from either of the former:—

"The wretch condemn'd with life to part,
Still, still on hope relies;
And every pang that rends his heart
Bids expectation rise.

Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

Is *this* poetry? Every reader feels that it is. Yet, if the same ideas were to be given in prose, they could not well be more humbly arrayed. Nothing can be more simple, nothing more exquisite; and hymns, in the same pure and natural manner, might be adapted to every subject in alliance with religion. But by whom? Not by one who had only the delicate ear, the choice expression, the melodious measures, and the fine conceptions of Goldsmith; but by him who, to all these, should add the piety of Watts, the ardour of Wesley, and the tenderness of Doddridge. Had Goldsmith possessed these latter qualifications, (and they were all within his reach), would *he* not have left hymns as captivating in their degree, as any of those few, but inestimable productions, which have rendered him the most delightful of our poets, to the greatest number of readers.

It may be superciliously answered, that all this is mere speculation; and it may be reasonably demanded, that some examples of hymns of merit should be adduced, to establish beyond dispute the possible union of poetry with devotion. This *shall* be done in the sequel; at present, we will only offer a small extract from one of the best known hymns of the only great poet of our country who has written such things; and we offer it as worthy of being classed with the foregoing quotations from Gray, Collins and Goldsmith; and as showing, that a heart, filled with the peace of God, has language suitable to its enjoyments, and capable of communicating a sense of them to every other heart not dead to sympathy:—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those that follow Thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God!

There, like the nightingale, she pours
Her solitary lays,
Nor asks a witness to her song,
Nor sighs for human praise."

Now, if this be *not* poetry, the one-and-twenty enormous and unreadable volumes of Chalmers' English Poets, containing some four or five millions of lines, must be burnt down to the size of "The Christian Psalmist," before they will yield a *residuum* of finer standard. Yet will a profane world never be "smit with the love of *sacred song*." The language of devotion, whether in prose or rhyme, cannot be relished, because it is not understood, by any but those who have experienced the power of the gospel, as bringing salvation to them that believe; for the same reason that the bible itself is neither acceptable nor intelligible to those who are not taught by the Spirit of God. To such, though "I spake with the tongues of men and of angels" about divine things, "I am as a sounding brass, or a tinkling cymbal." To those, on the other hand, who have "tasted the good word of God, and felt the powers of the world to come," it will be easy to comprehend, that poetry and piety may be as surely united on earth, as they are in heaven before the throne, in the songs of angels and the spirits of just men made perfect.—(*To be continued.*)

Wrong Credit.—The Troy Review is mistaken in attributing to the Western Recorder the stanzas beginning

"Hark! the hymn of praise is pealing."

We copied them sometime since from an eastern paper. The lines are pretty enough. They are evidently a parody on the words set to the tune of "Hark the Vesper," and may without much difficulty be accommodated to the music.

Music Books.—The fifth edition of the Boston Handel and Haydn Society Collection of Church Music is now in press, and is to receive some improvements and corrections.

The sixth edition of Musica Sacra, or Springfield & Utica Collections united, is to be ready for distribution in a few days. No alterations of consequence in the present edition.

It may not be uninteresting to the friends of psalmody to know, that the editors of these two publications have for several years maintained a regular and friendly correspondence on the subject of uniformity in the revised harmonies of our plainest standard tunes; that a personal interview has recently been held for the same purpose; and that strong hopes are entertained of a final accomplishment of the desired object.

Miscellaneous.

SINGULAR OCCURRENCE.

A late Bordeaux paper relates the following singular occurrence in the neighbourhood of that city: An old woman, who had formerly kept a hotel, avowed to her confessor that she had amassed a large sum of money which she kept in her house. Soon after this confession, made at the tribunal of penitence, she permitted an old postilion who had formerly lived with her to sleep in her house. About 11 o'clock at night, some one knocked loudly at her door, and asked in a pitiful voice to be admitted to her hospitality for the night. Believing herself safe with the postilion in the house, the woman opened the door, when in rushed a man hidden by a mask and armed with pistols, who said, "Deliver me your money; or I will kill you!" The poor woman at first was almost frightened to death; but gaining a little courage, conducted the robber into the chamber where the postilion was sleeping. He having heard them coming in, hid himself behind the curtain. "My money is in that closet," said the old woman, at the same time showing an old piece of furniture almost hidden by a pile of linen. The robber, laying his pistols on the table, prepared to take possession of her riches, but the postilion, who had observed his movements with great sang froid, took one of the pistols and shot him dead on the spot. On taking off the mask, the robber was discovered to be no other than the confessor to whom the good woman had told her secret! The postilion immediately proceeded to the Mayor's, and gave himself up until the affair can be investigated. We wait for further particulars, say the papers, before we name the confessor, and the place where this terrible drama was acted.—*N. Y. paper.*

HINTS TO PARENTS.

DIALOGUE ON NEWSPAPERS.

A.—How does it happen, neighbour B. that your children have made so much greater progress in their learning and knowledge of the world, than mine? They all attend the same school, and for aught I know, enjoy equal advantages.

B.—Do you take the newspapers, neighbour A?

A.—No sir, I do not take them myself, but I now and then *borrow* one, just to read. Pray, sir, what have newspapers to do with the education of children?

B.—Why, sir, they have a vast deal to do with it, I assure you. I should as soon think of keeping them from school, as to withhold from them the newspapers. Indeed, a newspaper is a little school of itself. Being new every week, it attracts their attention, and they are sure to peruse it.—Thus while they are storing their minds with useful knowledge, they are at the same time acquiring the art of reading, &c. I have been surprised that men of understanding should overlook the importance of a newspaper in a family.

A.—In truth, neighbor B., I frequently think I should like to take them; but I cannot well afford the expence.

B.—Can't afford the expence! What, let me ask, is the value of two or three dollars a year, in comparison with the pleasure and advantages to be derived from a well conducted newspaper? As poor as I am, I would not, for *fifty* dollars a year, deprive myself of the happiness I enjoy in reading, and hearing my children read and talk about what they have read in papers. And then the reflection, that they are growing up intelligent and useful members of society.—Oh, don't mention the expence; pay it in advance every year, and you will think no more of it.

A.—I believe you are right. I now begin to see my folly. I will go home and order the printer to send me his paper immediately.—*Christian Advocate.*

A YANKEE SCHOOLMASTER.

Who would have expected to find such a picture of ignorance in schoolmasters in the state of Massachusetts?

"Delightful task to rear the tender thought,
To teach the young idea how to shoot."

A man who is now keeping a large school within six miles of our office, and who has kept three seasons before, at 26 dollars per month, lately gave the following answers to the following questions:—

Q. How many *New-England* states are there? Ans. Twenty-three.

Q. Which is the largest state in the Union.

Ans. Philadelphia is the largest; but New York does the most business.

Q. What part of speech is the word *best*—e. g. he is the *best* man in town?

Ans. A regular neuter verb—indicative mode, present tense, third person, singular, and agrees with he. A verb must agree with its nominative case in number and person!

Q. What is seven times nine?

Ans. Eighty-one.

Q. Spell benefit. Ans. bennifit.

Q. Spell beneficial. Ans. Bennifecial.

Q. Spell Wednesday. Ans. Wendsday.

Q. Spell Tuesday. Ans. Teusday.

We solemnly assure our readers, that very many of the persons who keep our common schools, winter after winter, are men thus qualified; and they are often men, too, who have had the advantages of academical instruction, and can show sundry certificates from clergymen and selectmen, that they are qualified to keep an English school We have no interest, save an interest in common with every other citizen, in this matter.—*Springfield pep.*

This reminds us of a respectable teacher in our own state, who made his pupils pronounce "crab-orchard," as if it had been written crab-or-kard; and insisted that the P, in Ptolemy, was not silent, but should be spoken very quick.

Tract Distribution by Sunday Scholars.—A plan has been recently adopted in some schools, in England, to loan tracts to the people around the school, by means of the scholars. A neighbourhood is divided into districts, and a district is assigned to each of the children. When one is left, the one previously loaned is returned. It would be hard to determine, whether a better influence is, by this measure, diffused through the minds of the children, or of those to whom the tracts are loaned.

Men think that their happiness lieth in having the world, when it is much more in despising the world.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1826. 3tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of

CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the month of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.